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A  
SERMON

Preach'd at the

ASSIZES

Held at

CHELMSFORD

IN THE

County of ESSEX,

On *Thursday*, March the 14th, 1716.

Before the HONOURABLE

Mr. Justice DORMER.

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By BENJAMIN CARTER, M. A.

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Published at the Request of the High-Sheriff, and  
the Gentlemen of the Grand-Jury.

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L O N D O N :

Printed for J. WYAT at the Sign of the Rose in  
St. Paul's Church-Yard. 1717.

SERMON

Preached at the

ASSIZES

Held at

CHELMSTON

IN THE

County of ESSEX

On Tuesday, March the 21<sup>st</sup> 1760.

By the Rev. Mr. DORRIS

Mr. Justice DORRIS

By BENJAMIN CARTER, M.A.

Printed at the Press of the Rev. Mr. DORRIS, at the Sign of the Crown, in the City of London.

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T O

**David Ganfil, Esq;**

**HIGH-SHERIFF of the County of ESSEX;**

A N D

**To the Gentlemen of the GRAND-JURY,**

*V I Z.*

**Sir THOMAS WEBSTER Baronet, Foreman,**

Robert Honywood Esq;  
Edward Luther Esq;  
John Wroth Esq;  
William Blackborne Esq;  
Kendrick Grantham Esq;  
Francis Gardner Esq;  
William Bragg Esq;  
Richard Andrews Esq;

Joseph Bennet Esq;  
William Graham Esq;  
William Lockey Esq;  
Hugh Smith Esq;  
Josias Kinsman Esq;  
Cromwell Disbrowe Esq;  
Joseph Unwin Gent.  
Thomas Cooch Gent.

*This Discourse is respectfully Dedicated,*

*by their humble Servant,*

**BENJA. CARTER.**

David Gann, Esq;

HIGH-SHERIFF of the County of ESSEX;

AND

To the Gentlemen of the GRAND-JURY,

VIZ.

Sir THOMAS WEBSTER Baronet, Foreman,

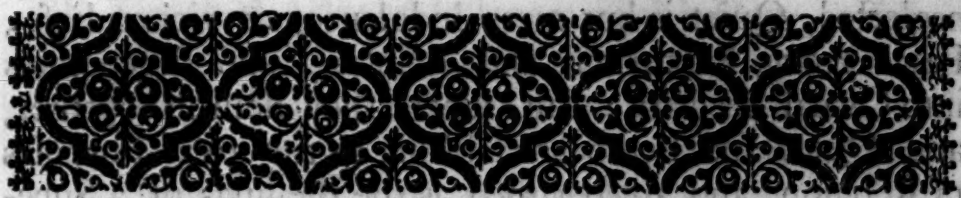
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| Francis Gardner Esq;    | Cromwell Disbrow Esq; |
| William Bragg Esq;      | Joseph Uawin Gent.    |
| Richard Andrews Esq;    | Thomas Cooch Gent.    |

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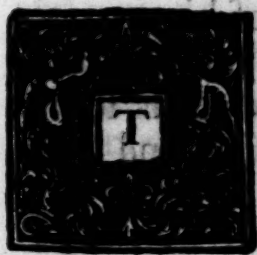




## 1 TIM. ii. 2.

(the latter Clause of the Verse)

----- *That we may lead a quiet and peaceable Life in all Godliness and Honesty.*



THESE Words may be considered as a Compendium of our Duty and our Happiness. Of our Duty, for we are all obliged, in our several Stations, to study and promote *Quiet and Peace*, and to labour to excell in *Godliness and Honesty*. Of our Happiness too, as far as any thing in this frail and transitory State can deserve the Name of Happiness. For what can we desire more, than to lead a serene, untroubled Life, Calm without, and Calm within? than to pass our Days in a virtuous Tranquillity, secure under the gracious Protection of divine Providence, and the salutary Laws of a wise and good Governments; employed in, and delighted with the daily Exercises of Piety and Holiness, and the view of that *Glory, and Honour, and Immortality* for which they prepare us, and to which they lead? Between all these, there is so immediate, so inseparable a Connexion,

Connexion, that where Godliness is despis'd, and Honesty neglected, Quiet is but meer Indolence, or vicious Ease; Peace grows Luxurious and Wanton, and degenerates into Carnal Security: But where they flourish together, and Quiet and Peace are assisting to the great Purposes of Religion, and are regarded as the Blessings of a Superior Providence, and as proper Incentives to abound in all *Godliness and Honesty*, they mutually defend and adorn each other.

True Religion is a Guard and Protection to Quiet and Peace, and the most likely Means of rendering them durable and lasting; and Quiet and Peace shew the Face of true Religion to Advantage: And though they cannot make her more lovely and amiable in her self, they make her *appear* so in the Eyes of the World; as the Sun, though essentially bright, is sometimes darkned by Tempests, and obscur'd by Clouds and Vapours of his own raising, but then darts his strongest Beams, and shines upon us with his fullest Lustre and Glory when the Air is serene and calm, and the Face of the Heavens clear and undisturbed.

To explain and illustrate, to recommend and apply these general Truths, is the Intent of the following Discourse, which shall proceed on these Four Topicks:

- I. The Duty of leading a Quiet and Peaceable, a Godly and Honest Life; how much it implies, and wherein it consists.
- II. The Principal Arguments and Motives upon which this comprehensive Duty is founded, and by which it is powerfully recommended.

III. The



III, The chief Acts and Instances of this Duty, and the most notorious Violations of it; the mention of which will suggest to us what is to be done, and what avoided by all whose hearty Desire and conscientious Endeavour it is to lead a Life of Piety and Peace.

IV. An Earnest Persuasive to *such a Life*; which, by the Favour and Goodness of God, will be accompanied with all the valuable Blessings of this World, and entitle us to the infinitely more valuable Blessings of that which is to come.

I. I am to consider the Duty of leading a Quiet and Peaceable, a Godly and Honest Life; how much it implies, and wherein it consists.

A Duty so evident by the Light of Nature, so consonant to the Dictates of Reason, that I am persuaded it will be confess'd as such upon the bare mention, and that it will be almost thought unnecessary to go about to prove or explain that which is so generally acknowledg'd, and understood. But when it is remembered, what a mighty weight the Christian Religion lays upon it, how much it is exalted and enlarged by the Precepts of that Religion; of how great Importance it is to publick and private Happiness, to our temporal and eternal Welfare, it must be judged worthy our utmost Attention and Care. Besides, that how plain and easy soever it may seem to be in Notion and Theory, we shall find difficulty enough in reducing it to Practice; to make which keep pace with our Knowledge, will require exact Vigilance and unwearied Pains. For what Duty, Moral or Christian, may not be referred to, and compris'd under this General Obligation of *leading a quiet and peaceable, a godly and honest Life?* Which

Which is not properly a single Duty, but a Scheme and Body of Duties, or if you please, an Epitome of the whole Duty of Man. Neither therefore is it so very obvious and easy, as to make all Explication or Enlargement needless and impertinent. It is easy indeed to have a confused and general Idea of the Duty of *leading a peaceable and godly Life*. But when we come to search farther into its Nature, to examine its connexion with or dependance upon other Duties, to open it in all its parts, to describe it in its due latitude and extent; we shall find, that to gain a just and adequate Notion of it, will demand mature Thoughts and an intense Application of Mind. For he that would lead a quiet and peaceable Life, must conform all his Actions to the Rules of Reason and Religion, and make *Prudence* the Guide and Mistress of his Conduct: Prudence, I say, which is the Eye of Morality \*; and though it enters not into the Nature of Vertue, prescribes oft its Measures, directs its Ends and Uses, and without which Vertue it self loses, tho' not its Nature, its due Commendation, and ceases to be agreeable †.

He must guard his Tongue, that he offend not therewith; and watch over his very Thoughts, to check the first risings of Anger, to compose the swellings of Pride and Ambition, to extinguish every spark of Envy and Malice, and restrain and suppress each tumultuous Passion in its first feeble Efforts. He must bear a general undistinguishing Love to the whole Race of Mankind; and not only be exact in Justice, faithful to his Promises, and true to his Engagements, but also mild and compassionate, and forgiving; ready to perform all Offices of Kindnesses and Love, tho' without any Merit on the part of

\* *Prudentia est cujusque virtutis oculus.* Davenan. Ep. olim Sarisb.

† *Scire quid, quandoque deceat prudentia est.* Tull. de Oratore.



those to whom they are perform'd, or any hopes of return. Yes, he must be of a candid and ingenuous Temper, not apt to provoke, not apt to resent \*, willing to recede from just Pretensions, and rigorous Right, forward to overlook little Injuries †, to excuse Mistakes, to connive at Neglects, to make allowances for the hasty sallies of ungovern'd Passions : Nor is all this enough, he must be disposed to forgive || *real Affronts, and flagrant Wrongs*, and to accept the first fair offer of Reconciliation. His Soul must be strongly impregnated with Charity, the eminent Properties of which are, that *it suffereth long and is kind, beareth all things, believeth all things, hopeth all things, endureth all things*. I can but glance upon these Particulars, each of which might deserve an entire Discourse. What I have thus briefly said, relates to that Peace only which we are to love and pursue, to cultivate and preserve as Men and Christians, who are all *Members one of another*. We are also to promote it in the State and Community to which we belong ; we are to pray for the full and free Enjoyment of it, which implies on the part of our Superiours and Rulers, Protection and Favour ; and on our own part, a chearful and dutiful Submission to every Ordinance of Man, for the Lord's sake, whether it be to the King as Supreme ; or unto Governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. As we are bound to be constant and earnest Supplicants for them, according to the Direction of St. Paul, that we may under their Influence and Authority, possess and exercise our sa-

1 Tim. 2.

12.

\* *Non est magnus animus, quem incurvat injura.* Sen. de Irâ.

† *Non expedit omnia videre omnia audire : multa nos injuria transeant ; — Non quem admodum facta sit injuria refert, sed quem admodum lata.* Id.

|| *Omnis pax nostra in hac miserâ vitâ potius in modesta tolerantia posita est, quam in non sentiendo adversa.* Thom. à Kempis.

cred and civil Rights without Fear or Molestation ; so, doubtless, we are obliged to do every thing in our power, that may contribute to these great and excellent Purposes. We are to forbear whatever may tend to weaken the Hands of the Government, or perplex the Administration. We are to *render to Caesar the Things that are Caesar's*, all that Respect and Honour, all that Duty and Obedience, which the Laws of God and the Land do require : And this heartily and sincerely, because *upon Conscience and Principle* ; cheerfully and thankfully, because he is *the Minister of God to us for Good* ; and to all that are put in *Authority under him*, Respect and Obedience are to be pay'd too, according to that measure of Authority with which they are entrusted, and that degree of Honour to which they are raised. For we cannot be said to live quietly and peaceably under any Government, unless we readily comply with the established Laws of it, and without indulging to private Humor or Passion, *render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour*. This is the general Doctrine of Christianity, equally calculated for publick and private Good, for the welfare and security of States and Kingdoms, and for the peace and happiness of every individual Member thereof. From the Particulars of this Duty thus slightly touch'd, it appears that it is a Matter of some care and difficulty to *lead a quiet and peaceable Life*. *Godly* and *Honest*, are terms of a yet more extended Signification || Under *Godliness* are comprehended all the Duties of the First Table, under *Honesty*, all those of the Second. The Godly Man is impress'd with a reverential Awe of the Divine Majesty, with the fear and love of the Supreme Being, worships, honours, and obeys him with all

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|| Ἐν φόβῳ ἐκτελέει καὶ σεμνότητι, ἐκτελεῖς qui probè colit & veneratur Deum.  
σεμνότης gravitas, majestas, item sanctimonia & severitas morum.



Devotion and Integrity of Heart, refers all his Actions to his Glory, places all his Happiness in his Favour, and makes Religion the business of his Life. *Now Religion consists in nothing else but doing what becomes our relation to God, in conformity or similitude to his Nature, and in a ready obedience to his holy Will.* Dr. Barrow. The honest Man is good in every relation, upright and well-meaning in all his Actions, abhors all that is Wicked, and all that is Mean, and pursues *whatever Things are just, or pure, lovely, or of good report*, where there is any appearance of Vertue, or any Thing commendable or praise-worthy, \* Honesty being but another word for Vertue, and us'd sometimes to signify all that is amiable and of good esteem among Men.

So that these two Words take in the whole compass of Christian Duty; and imply incessant Care and Diligence to *keep a Conscience void of Offence towards God, and towards Men.*

Thus much may suffice for the first Thing proposed, which was, To consider the Duty of *leading a quiet and peaceable, a godly and honest Life*; how much it implies, and wherein it consists.

I proceed, 2<sup>dly</sup>, To specify the principal Arguments and Motives upon which this comprehensive Duty is founded, and by which it is powerfully recommended. These might be multiplied to a great Number, but are reducible to **Three Heads**, for they are either such as are suggested to us by natural Reason, or such as are bound upon us by

\* Vox honestas apud Latinos latè patet, & innuit quicquid aut oportet aut decet nos facere.

In officio colendo, sita, (est vita honestas omnis & in negligendo turpitudine. Tull. de Off. l. 1.

Quod honestum propriè verèq; dicitur, id in sapientibus est solis, neq; à virtute divelli unquam potest. Id. l. 3.

Cum bonum & malum natura judicetur, & ea sint principia natura, certà honesta quoq; & turpia simili ratione dijudicanda, & ad naturam referenda sunt. Id. de Leg.

Act. 17.  
26.

the Sanction and Authority of Reveal'd Religion, or such as are drawn from the Benefit and Pleasure which inseparably attend the faithful Performance of this Duty. It is founded in Natural Reason; for as we spring from one Common Original, *as God hath made of one blood all Nations of Men*, as there is † a likeness and similitude, not only in the Shape and Figure of the Body, but also in the Features and Lineaments of the Mind, as we labour under the same Infirmities and Weaknesses, are mov'd by the same Passions, and agitated by the same Desires; so from all this arises a Regard to, and Concern for each other, a Love and Benevolence \* which hath united Men into Societies, and combin'd them into Bodies for mutual Happiness, and mutual Security. Thus we are common Citizens of the whole World †; and were there no Written Law ||, yet Justice and Equity, Truth and Gratitude, Pity and Compassion, Love to our Country, and Beneficence to each other would be Commendable and Praise-worthy; and every Man that should by Fraud circumvent another, or by Force and Violence injure and oppress him, would trespass upon the Rights of Mankind, and deserve to be accounted a Foe to humane Nature itself.

But whereas it has been found necessary, in all civiliz'd Parts of the World, to provide for the publick Peace,

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† *Nihil est enim unum uni tam simile, tam par, quam omnes inter nosmetipsos sumus.*

*Itaq; quaecunq; est hominis definitio, una in omnes valet.* Tull. de Leg. l. i. p. 304.

\* This sense of natural Benevolence, erects, without any Train of Consequences, the two Things that are most necessary to the Peace and Security of Mankind, Society and Propriety. Dr. Parker *Dem. of the Law of Nature*.

† So *Tertullian* in his *Apology*, *Unam rempublicam omnium agnoscimus mundum.*

|| *Si natura confirmatum jus non erit, virtutes omnes tollantur ubi enim liberalitas, ubi patria charitas, ubi pietas, ubi aut bene merendi de altero, aut referende gratia voluntas poterit existere? Nam hac nascuntur ex eo, quod natura propensi sumus ad diligendos homines quod fundamentum juris est.* Id. p. 310.

by



by Written Laws † enforc'd with the Sanction of Rewards and Punishments. He that refuses to be restrain'd by these, and knowingly and wilfully breaks in upon them, is a double Offender, renders himself unworthy of the Protection or Benefit of the Community in which he lives, and becomes obnoxious to their Justice. The End of Society is not only for mutual Preservation and Defence, but also to establish an Intercourse of all good Offices, to maintain an agreeable Correspondence, to institute common Amity and Friendship, that we may be endear'd to, and happy in each other: Every Member of the Society should keep this End in View, and acting regularly, and in his proper Sphere, no farther seek his own Pleasure and Advantage, than as they will be consistent with, and subservient to the Publick Welfare and Happiness. And he whose Concern begins and ends with him Self, who regards Justice and Truth no longer, or with no other View, than as they agree to what he mistakenly calls his Interest, who is Unjust and Fraudulent, Malicious and Revengeful, and will gratify his unruly and corrupt Appetites at any rate; such a Person, I say, cuts himself off from the Privileges, and forfeits the Protection of the Society in which he lives, commences its Enemy, defies its Power, frustrates one of its noblest Ends, and acts contrary to the best and greatest Principles of human Nature, which the Wise and Good Author of that Nature has implanted in us all, to direct and assist us in the pursuits of Happiness. Upon the same Foundation therefore that Society it self stands, the Duty of living Quietly and Peaceably in it stands too, nor can it be performed without a regard to *Godliness and Honesty*. And

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† Constat professè ad salutem civium, civitatumq; inviolabilitatem, vitamq; omnium quietam & beatam conditas esse leges. Tull. de Leg. l. 2.

they who Excel most in these, perform it best. Again, *this Duty thus founded in Natural Reason, is yet more strongly bound upon us, by the Sanction and Authority of Reveal'd Religion.*

For by Reveal'd Religion, every Principle of Reason, and every moral Duty, is rais'd and improved, and the Obligations to Peace and Godliness laid much deeper, and carried much higher than before. Christianity is an amiable and pacific Institution, its Rules are adapted to all Persons and Tempers, to all Circumstances and Conditions of Life. It strictly charges all its Disciples with Precepts of Justice, and Equity, and Truth : It inspires them with Meekness, and Gentleness, and Love ; it commands them *to deny all ungodliness and worldly lusts, to depart from iniquity of all Kinds and Degrees ; To abstain from all appearances of Evil, to abound in all the fruits of Righteousness, and to perfect Holiness in the fear of God.*

Titus 2. 12.  
2 Tim. 2. 19.  
1 Theff. 5. 22.  
Phil. 1. 11. It enjoyns Universal Equity, *in doing to others as we would be done unto : It forbids all approaches to Fraud or Injustice :*

2 Cor. 7. 1.  
Mat. 7. 12. It recommends *all Meekness to all Men, and every Virtue that may enrich and adorn our Souls, and make us like the God whom we Worship and Adore ;* Patience and long Suffering, Beneficence and Love, Compassion and Forgiveness, an unbounded and unwearied Charity. And as it is thus perfective of human Nature in Individuals, so does it recommend it self to Bodies of Men, as of mighty Use to strengthen the Bonds by which, and promote the Ends for which they are united together. It has a special regard to the Security, and is very tender of the Rights of Civil Government, charging every Soul, without Reserve or Distinction, *to be subject to the Higher Powers ; subject not for Wrath only, but Conscience sake ; not merely for fear of incurring a Penalty, or suffering a Punishment from the Civil Power, but from a real and inward Principle of Duty to the Almighty Sovereign and Judge of the whole Earth, by whom*

Titus 3. 2. Kings



*Kings reign, and Princes decree Justice*, who hath appointed Civil Government for wise and good Ends, and ordained Rulers for the restraint and suppression of Wickedness and Vice, and the Maintenance and Encouragement of all true Religion and Vertue. It is well known, our Blessed Saviour pretended to no Share in the Kingdoms of this World, neither made himself nor encouraged others to make any Innovation or Change; obeyed the *Powers that then were*, without Cavil or Dispute. The Apostles followed this Illustrious Example, and the First and Best Christians followed theirs; nor is there any one Point, in which the most celebrated Christian Apologists \* were more Earnest, and Copious, and Eloquent, than in defending their Religion from the Imputation of Faction or Sedition, nor any particular Instance in which Primitive Christianity appear'd more Conspicuous and Commendable, than in that of obeying the Civil Powers in all Things not contrary to the Laws of Christ. They begg'd for nothing more than a Permission to Assemble for the Performance of Divine Worship; which that they might shew themselves not unworthy of, they admirably displayed their Religion in all its Parts, alledging that it was so far from being an Enemy to Civil Government, that no Institution that ever appear'd in the World did so eminently contribute to its Strength and Support; so far from giving Licence or Countenance to any kind of Wickedness, that it was a compleat and perfect System of all Goodness and Vertue. So that he must be an utter Stranger to the Nature and Design, to the Doctrines and Precepts of Christianity, to the Practice of its adorable Author, and of those memorable Worthies who sealed the Faith with their Blood, who does not think himself indispensably oblig'd (whether as a Private Christian, or as as Subject in a Civil Government) by all these to lead a *Quiet and Peaceable Life in all Godliness and Honesty.*

\* *Justin  
Martyr,  
Tertullian,  
Athenago-  
ras,  
Arnobius.*

We

We are yet farther engag'd to this Duty, by the Consideration of the Benefits and Pleasures which would attend the faithful Performance of it. Government is a Blessing to Mankind, and the World would not be tolerably habitable without it; but were every Man to make his own Humour or Passion a Law to himself, no Government could long subsist. In the present depraved State of humane Nature, the Tempers of Men are so various, their Appetites and Desires so strong and unruly, their Aims and Designs so different, their Interests so contrary, that all the Restraints of wholesome and salutary Laws are found absolutely necessary to keep up the Face of Order and Justice in a Publick Society, and to prevent Misery and Confusion from over-spreading the Earth. Nor would human Wisdom and Power suffice for these Purposes, did not God by his Providence watch over the World, and protect Kings and Magistrates from the secret Machinations and open Rage of the Wicked, and preserve the Authority he has conferred upon them. There are so many ready to deride Religion, to explode Truth and Fidelity, to neglect all the Offices of Justice and Charity, to trample upon all Sacred and Civil Laws, to give themselves up to unbounded Licentiousness, that it is no mean Argument of a Superior Providence, that notwithstanding all this Government and Society are maintain'd and upheld, and that the Earth is not quite cover'd with Violence and Oppression, but that Goodness and Vertue do yet make some appearance, and continue in some Degree of Esteem and Reputation. But could we ever hope to see the Time wherein Men should be generally inclin'd to *Quiet and Peace, Godliness and Honesty*, how delightful a Scene would the World be! How easy then to Rule! How pleasant to Obey! The Harmony of the Earth would be like that of the Heavenly Bodies, who move without interfering with or obstructing the Courses of



of each other ; how comely, how agreeable, to see a Kingdom thus *at Unity with itself* ! each one keeping his Station and Order, acting regularly and chearfully within their own Sphere, void of all those stormy Passions which not only spoil the Beauty and ruffle the Peace, but also tear up the Foundations, and threaten the very Being of humane Society. Those of an high and distinguished Station, free from *Suspicion* or *Jealousy*, or *sinister Design* ; those of a lower Degree, free from *Fear* and *Envy*, from *Murmur* and *Discontent* ; they employing their Wisdom and Power in the Behalf of *these*, and confiding in their Duty and Affection ; these readily paying the Tribute of Honour, and Obedience, and Gratitude to *them*, secure and easy under the Shadow of their Authority : And all more intent upon the Publick Good, than their own. But why do I *distinguish* those Things which ought not to be *divided* ? Every Man's particular and private Good is bound up in that of the Publick. The greater this is, the more does every virtuous and ingenuous Person enjoy himself, and finds a new and more exquisite Relish in that Portion of Happiness which falls to his own Share. By the Principles therefore of Natural Reason we are *inclin'd*, by the Precepts of our Holy Religion we are *obliged*, by the very Nature and End of Political Society we are *engaged*, to study *Quiet and Peace*, to promote *Godliness and Honesty*. I cannot help adding to these general Motives and Arguments, one proper to ourselves, which I heartily wish I were able to set in that beautiful Point of Light in which it deserves to be placed ; for then I am persuaded it would appear altogether lovely and irresistible ; the Motive, I mean, is the *special Favour of Heaven to us of this Nation*, to which the Almighty hath been as a *Sun and a Shield*, to illuminate and to defend, to enlighten us with the Knowledge of his Truth, and to

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guard us by his Power from all Attempts that have been made to deprive us of so inestimable a Treasure. Our Laws and Liberties are as good and valuable as any Nation has to boast of, and all at this time, under the auspicious Protection of an *Excellent KING*, famed for Justice, for Clemency, for Wisdom, whom the Divine Providence hath appeared for in a very remarkable manner, so as to raise our Admiration and Wonder; and we earnestly pray, that the same kind Providence may, and we trust will still appear for him and his Illustrious House. Every Wise and Religious Prince is the \* Gift of God: And since it has pleased him to set over us such a One, who by his Eminent Vertues, and Personal Qualifications, adds Lustre to his Royal Dignity; by whom Property is secured, Commerce advanced, Justice equally administered, Religion and Virtue protected, encouraged, and adorned; How can we better express our Gratitude to the Almighty, our Duty to our Sovereign, our Zeal for his Person, and sincere Affection to his Government, than by studying Peace and Godliness? Thus shall we engage the Favour of Heaven; thus secure to ourselves the Continuance of the Blessings we at present enjoy; thus contribute to the making of his Majesty's Reign Safe, Easy, and Prosperous; thus would this Nation reap the happy Fruits of a lasting Settlement under him and his Royal Progeny to all succeeding Ages. One would hope that a Duty to which there is such a Variety of Motives, should be generally practised; but it must not, it cannot, it ought not to be dissimulated, that in Fact it is far otherwise; Faction and Discord have rang'd our Island, and found too much Countenance and Entertainment: The

\* *Quod enim præstabilis est, aut pulchrius munus Deorum, quam castus, sanctus & Divi Simillimus Princeps.* Plin. Pan.



*Monster Rebellion* too has once dar'd to shew her Head; and tho' quickly forced to fly to inaccessible Fastnesses, or take Shelter in her Native Darkness, threatens at a Distance, as though she designed to visit us again, and trouble our Repose. Whence is it that she promises herself so easy a Reception, so ready an Assistance? Surely we should have nothing to fear from Abroad, if our unnatural Heats were allay'd, our intestine Jars composed, and that Peace and Godliness flourished at Home.

This therefore leads to the *III<sup>d</sup> Thing proposed*, which was to specify the chief Acts and Instances of this Duty, and the most notorious Violations of it. In which I shall be as brief as possible, my Design being not to harangue at large upon these, but only to point out what is to be done, what avoided by all whose hearty Desire and conscientious Endeavour it is to lead a Life of *Piety and Peace*. The chief Instances and Acts of this Duty are, that we be Constant and Devout in our Prayers for the King, and all that are in Authority, that God would inspire them with Wisdom and Courage, direct and bless their Enterprizes and Undertakings to his Glory and the Publick Good, advise them in all Difficulties, preserve them in all Dangers, prosper them with all Happiness, and that we may evidence the Sincerity of our Hearts, and make our Words and Actions correspond with our Prayers, we are to be tender of the Character of all in Power and Dignity, of the King most of all, whom we should never take the liberty to speak meanly of, much less to asperse and defame; since this argues a total absence of Reverence and Duty, and is too often the Preface of open and avowed Sedition. As we are to speak always honourably of the King, so respectfully of his Administration. They cannot be sincerely disposed to Peace, who lightly censure, or maliciously represent the Con-

duct and Actions of their Superiours, much less they who break in upon the Established Laws, question their Validity, or disown their Authority. The Laws are the Measures of our Obedience and Subjection, the standing Rules of Government, the Security of our Religious and Civil Rights, the Pillars that keep up and support the whole Frame; if we shake or undermine these, all Things fall asunder, and run into Dissolution \*.

From our Carriage in this single Particular, it is easy to judge who are Friends to *Quiet and Peace*. And as to *Godliness and Honesty*, the only Proof of our Esteem and Love for them, is, a *Behaviour conformable to their Rules*. They are likely to be but very faint Advocates for their Religion, who have no Regard for it in their own Persons; and it is at least very disagreeable, to see Men who are notoriously Immoral and Profane, pretend a mighty Zeal for the Interests of Religion. Such a noisy empty Zeal does really disserve Religion, prostitutes it to the vilest Purposes, exposes it to the Neglect and Censure of the Crafty and Worldly-minded, and to the Scorn and Mockery of Fools: Briefly, to study Piety and Peace, is, in other Words, to *fear God, and Honour the King*. If I should, under this Head, descend to Particulars, and enquire to what Causes we must impute that Variance, and Hatred, and Strife, that Proneness to Tumult and Sedition, which we have lately seen the ill Effects of, and have still Reason to apprehend Disturbances from, I could not

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\* The Laws are supposed to be the Issue and Effect of the maturest Deliberation, proceeding from the most Honourable, most Wise, most Worthy, and select Persons, and involving in them the Consent of the whole Common-Wealth. They are therefore to be valued as the Bulwarks of Society, the Fences of Order, the Supports of Peace. No Peace can be preserved, without the Influence of Authority; no Authority can subsist, without Obedience to its Sanctions. Dr. Barrow.



help specifying Two, to wit, *slandrous Reports* of the Government; and an *hot Agitation* of *High Points*, which we are neither qualified to discuss, nor authorized to determine: From which Two, follow, a Disregard to the Establish'd Laws, and open Disobedience. Envy and Detraction have employed all their Snakes and Stings to give *secret Wounds* to the Government. Their Venom has been scattered in Libels and Pamphlets, and too much wicked Cunning and Industry has been used to raise, to aggravate, to spread defamatory Reports, tending to fill the Minds of the People with disadvantageous Thoughts of our *Excellent King*, and his *Illustrious House*; to alienate their Affections from his Royal Person, to make them irreverent towards him, uneasy under his Administration. It would be trespassing too much on your Patience, to enter into a long Detail of these: I shall mention but one, which seems to have been too popular, I mean, that of the *Danger of the Church of England*, which by some has been carried to an extravagant Height; as if, to be zealously well-affected to the Person and Government of his Sacred Majesty King GEORGE, was not also, to be true to the Interests of the Church. I am sure we of the Clergy ought to take particular Care to check and silence this Calumny, because all Care has been taken to give us full Satisfaction in this Point; so that we may boldly say, No Calumny was ever devised more *Unjust*, more *Ungrateful*; *Unjust*, because his Majesty has omitted no Occasion of declaring his unalterable Resolution to \* *protect and favour the Church of England as by Law established, and to make the Constitution in Church and State the Rule of his Government.* *Ungrateful*, because he has frequently assured those who have

had the Honour to address him, that \* he will not fall short of any of his Predecessors, in his Zeal for the Church of England; that he will make it his particular Care to encourage the Clergy; that every Thing that tends to the Support of the Church of England shall find all the Encouragement he can give. He has punctually fulfilled his Royal Word, taken Measures to perfect the Distribution of her late Gracious Majesty's Bounty to the Poor Clergy, recommended it to his Parliament to make Provision for the Fifty New Churches, and shewn an obliging Readiness to do every thing that may tend to the Honour of the Church of England, and Advancement of our most Holy Religion. After all these gracious Assurances given, and these real Proofs of his Concern for the Church of England vouchsafed; how unjust to insinuate, that it is in Danger under his Administration? Nay I will venture farther, and say in the Words of an † eminent Dignitary of our Church, That since we have a King of our own Communion, who has given us such strong Assurances, and convincing Proofs of his Favour, if any should distrust, he deserves to forfeit them.

Again, Another Cause assignable for the Disturbance given to the Publick Peace, is, an hot Agitation of High Points, which we are neither qualified to discuss, nor authorized to determine. How openly has his Majesty's Right to the Crown been disputed by some, arraigned by others, denied by not a few? And yet this is a Right which no private Subject, is warranted by Reason or Scripture, to call in Question. I say, it belongs not to pri-

\* Answers to the Addresses of the Convocation and Universities: To the Address of the Commissioners for the Fifty New Churches, and his Majesty's Message to the Parliament thereupon.

† Dr. Chetwood Dean of Gloucester's Speech to the Convocation, 20th of May, 1715.



vate Men to dispute the *Title of Kings*; when they offer to try, or presume to determine it, they meddle with a Matter too high for them; their business being to live Quietly and Peaceably under the Guard and Defence of the known and Established Laws. I doubt not but the Title of his *present Majesty*, is as *clear and indisputable* as was that of *any* of his Royal Predecessors. But what I now observe is, that the Debating this, and Determining upon it, is a piece of Presumption; it being the Duty of particular Persons to obey and submit to the whole Legislature, and to the Laws and Constitution of the Realm. It was the *Wisdom of the Nation* that made the Settlement of the Crown † in his present Majesty, and his illustrious Family: It was thro' the *Goodness* of Divine Providence that this Settlement quietly took place, and 'tis our *Happiness* to enjoy it.—I fear to say any more on this Subject, lest I be thought to forget before whom I

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† 'Tis a farther Aggravation of your Crime, that His Majesty, whom your Lordships would have dethroned, affected not the Crown by Force, or by the Arts of Ambition, but succeeded peaceably and legally to it, and on the decease of her late Majesty without Issue, became undoubtedly the next in course of Descent capable of succeeding to the Crown, by the Law and Constitution of this Kingdom, as it stood declared some Years before the Crown was expressly limited to the House of *Hanover*, this Right was acknowledged, and the Descent of the Crown limited or confirmed, according to the whole Legislature, in two successive Reigns; and more than once in the latter, which your Lordships Accomplices are very far from allowing would byas the Nation to that side. *Lord High Steward's Speech, at pronouncing Sentence upon the six condemn'd Lords.*

The Nature of Human Society, the End of Government, the Voice of God ever approving these great Arguments, all conspired to promote and justify what was done. *Bishop of Bangor's Preservative against Non-Jurors. p. 29.*

The Consequence of this is,—Our present happy Settlement in the next Protestant Heirs, which I wish no longer to see treated by any who swear to it, as an Usurpation; or mere Possession to be touch'd gently, and talk'd of as a Matter hardly defensible, and what One had better be ashamed of than pretend to Vindicate; but as a Matter to be boasted of by all who are concerned in it; as what is founded upon the *highest Right and plainest Reason*, and can be supported by such Evidence as nothing can shake. *Ib. p. 30.*

speak,

speake, Persons of Worth and Distinction, who have the Honour to wear his Majesty's Commission, are jealous of the Dignity of their Royal Master, are equally able and willing to Support and Defend it.

Another Controverted Point, which unsettles Men's Minds, is, the *Independency of the Church upon the State*. This hath been so lately and fully Treated on by very able Hands, that little needs to be said of it: Suffer me, however, to observe, that by Artifice and Management, this is become a perplex'd *Controversy*; whereas were all Passion, and Interest, and Party Regards laid aside, the Doctrine of our Church in this Matter is well Known, and was as carefully Settled, and may be as easily Understood, as in any other. In the very Dawn of the *Reformation*, when the Pope's usurped Power over the Church of *England* was abrogated, and the Royal \* Supremacy was own'd and acknowledged, it was then, and has been since Stated and Guarded with the utmost Caution †. And yet how

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\* *Vid.* Act about Election of *Bishops*, also an Act in which the King was declared to be *Supream Head on Earth of the Church of England*. *Bishop Burnet's Hist. of the Reform.* Vol. I. b. 2. p. 148, 157. Art. 37. Can. 2. & 55. Edit. Ann. Dom. 1603.

† *The Convocation in K. Hen. VIIIth's time explain'd and qualified this Doctrine thus to them*; Specially and Principally it pertaineth to Defend the Faith of Christ and his Religion—and finally, to oversee and cause that the said Bishops and Priests do execute their Pastoral Office Truly and Faithfully—and in case they shall be negligent, to cause them to redouble and supply their lack; and if they obstinately withstand their Princes kind Monition, and will not amend their Faults, then and in such Cases to put others in their Rooms and Places. *Hist. Ref.* b. 2. p. 142.

Where we attribute to the Queen's Majesty the chief Government; by which Titles we understand the Minds of some slanderous Folks to be offended; We give not to our Princes the Ministering either of God's Word, or the Sacraments—but that only Prerogative which we see to have been given always to all Godly Princes in Holy Scripture by God himself; that is, that they should Rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and Evil Doers. 37 Art.



boldly has it been Impugned, how rudely and licentiously Treated? As though our Civil Governours were about to Extirpate and Destroy Christianity it self, and Establish Atheism and Wickedness by a Law. That there are Powers purely Spiritual belonging to the Church of Christ, will not, I believe, be disputed by any who understand the Nature of Christianity, which was Planted and Propagated without the Consent, and in Despite of all the Opposition that the Civil Powers could make to it. It is confessed in our Articles, that we *give not to Princes the Ministering either of God's Word, or of the Sacraments*; and if we could suppose a Case so odious, as that Christian Powers should positively forbid the *Ministering of Gods Word, or of the Sacraments*, no doubt we ought to obey God, rather than Men and run all Hazards and suffer all Extremities, rather than betray our Saviour, or disown his Gospel. But what is all this to our present Case, which is so different from that of the Primitive Christians, that no Parallel can be drawn between us? And it is neither fair, nor very judicious to interest Primitive Christianity so often, and so much in the Modern Controversy of the Independency of the Church. Our Case is plainly this; We live in a *Christian Country*, where the Church is interwoven with, encouraged by the State, and honoured with Privileges, and Revenues, and Temporal Jurisdiction. The Ministers of this Church, are also Subjects of the State, bound to acknowledge its Authority, and submit to its Laws. We expressly own and swear to the Royal Supremacy, and acknowledge *Our King to be Supream Governour in all Causes, and over all Persons, as well Ecclesiastical as Temporal*†: So that tho' our Spiritual Offices are derived from the Church;

† It is well known that this Oath was required to be taken in R. Henry the 8th's Reign, and the Bishops then swore to maintain the King's Supremacy in Ecclesiastical Matters. In Queen Mary's Reign the Papal Power was restored, and

Church ; yet in the Exercise of them, we are subservient to the State, and cannot possibly reconcile our Claim to Independency with the Articles of our Church, the Laws of our Land, or the Declaration of our Canons. If Ecclesiastical Persons disturb or oppose the Civil Government, disown its Authority, and threaten its Destruction, may they not be restrained or coerced ? May they not be forbid the Exercise of their Spiritual Offices, when such Exercise is incompatible with the Peace and Safety of the Civil Government ? May they not be deprived of the Privileges and Revenues they enjoyed, and others substituted in their room, who readily own its Authority, and submit to its Laws ? Surely the Civil Government may thus provide for its own Safety, and yet Christianity remain in the Condition it was before, no room for the Charge of Persecuting the *Gospel of Christ*, or for the Plea of suffering for Truth and Righteousness sake. But if, on the other Hand, the Supreme Authority of a Nation cannot do this ; if Spiritual Persons may retire into the impregnable Fortrefs of Spiritual Authority, and thence proclaim Defiance to the Temporal (which is what Christianity warrants no Man to do, under any Government, and what the Primitive Christians never did ; ) the Sovereignty of Kings and Princes is at an End, and the Mild and Peaceable Religion of the *Holy Jesus* is made an Engine wherewith to controul and govern States, and Kingdoms. Whether the Independency at this time so warmly contested for, be not claim'd with this view, I leave others to Judge. As it is manag'd and improved by preju-

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and the Title of Head of the Church disclaimed ? But in Queen Elizabeth's Reign the Oath was again enacted ; and the Non-complying Bishops were removed from their Sees. The Oath taken by Archbishop Parker, the first Bishop Consecrated under Queen Elizabeth, is set down by the Reverend, Mr. Strype, in the Life of that Archbishop. p. 62.

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dic'd Men, it seems calculated rather for depressing the State, than exalting the Church ; is inconsistent with the Peace and Safety of the Civil Government, abhorrent from the Principles upon which the Reformation was built and has hitherto stood \*, prejudicial to the Royal Supremacy, destructive of our Constitution, and which in fine has produc'd a Non-juring Church, with a New System of Powers and Privileges, which they have assumed to themselves, without any colour of Authority from the Sacred Scriptures, or Primitive Antiquity. Good God ! What Absurdities will not Pride and Ambition, inveterate Prejudice and sullen Discontent lead Men into ? What a Church must this be, whose Foundations are laid in *Uncharitableness* ? and if ever it flourish at all, it must flourish on the Ruins of our present happy Establishment in Church and State, which in *their* View, and according to *their* Principles, is in a deplorable Condition. Your Crown, say they, is Usurp'd, your Church Schismatical, ye have no lawful Authority or Power in either, your Laws are invalid, your Prayers immoral and polluted, your Sacraments null and void ; in fine, the whole Kingdom according to them, is in a State of Rebellion, and Schism, and Damnation. From such corrupt Fountains as these, what but the Waters of bitterness can flow ? No

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\* *Omino per annos quingentos Imperator solus agebat conventus sacros, & Episcoporum concilia celebrabat Justinianus legem tulit de corrigendis moribus, & de frenanda insolentia sacerdotum, & quamvis esset Christianus, & Catholicus Imperator tamen Duos Papas, Successores Petri, Vicarios Christi, Sylvium & Vigilium de Papatu deiecit. Juel. Apol.*

— *Quid, quod Regi incumbit imperare Sacerdotibus ut suis fungantur officiis increpare & punire si secus fecerint ; imò, si merebuntur muneribus suis prorsus abdicare ? Josias precipit Helcia. Joas increpat Joiadam. Solomon deponit Abiatharum Hanc eandem Potestatem Christiani Imperatores exercuerunt. Davenan. Determ.*

wonder if Men who thus confound the *Nature*, do also change the *Names* of Things; no wonder if they call Evil Good, and Good Evil; Darkness Light, and Light Darkness; Treason Loyalty; Rebellion against KING GEORGE, Obedience to their Lawful Sovereign; and legal Punishment for their Crimes, Martyrdom.

But to insist no longer on so unpleasant a Subject, I proceed to the *IVth* and *Last* Thing propounded, viz. to persuade All to a Life of Piety and Peace. For,

What can be more worthy a Man or a Christian? By excelling in Piety, we adorn our Church, and engage the Protection of Heaven in our Behalf: By studying Peace, we become useful Members of the State, and promote as much as in us lies the Happiness of human Society. All Happiness in this World has its Allays: It were vain and fond indeed for any to hope for a Series of uninterrupted Tranquillity. Let the Laws of the Country in which he lives be never so Wise and Well-contrived, and the Conduct of his own Actions never so Good and Regular †, no Kingdom or Person was ever yet free from Fears and Disorders, or secure from every Degree of Trouble and Calamity; but yet we of this Nation have Happiness as much within our reach, as any People under Heaven; and if we follow the Rules of Piety and Peace, may possess as much as is reasonable to expect on Earth, where Misery and Sin have their Abode, and where all Persons and Things are liable to Vicissitude and Change. How happy would the Primitive Christians have thought themselves, to have been put into the Circumstances we

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† Nullum unquam sentire perturbationem nec ullâ animi aut corporis, affici molestiâ præsentis temporis non est, sed status æternæ quietis. Thom. à Kempis.



now are under? They were almost continually Persecuted, Afflicted, Distressed; they kept their Assemblies secretly, and by stealth; they were frequently hal'd before Magistrates, Beaten, Imprisoned, Banished, Tortured, Killed. Their Respites and Intervals of Rest were few and short, and the Rage of Persecution return'd upon them usually with the greater Heat and Violence. And yet under all the Vexations they sustained, all the Hardships and Severities they endured, they never ceased to pray for *all that were in Authority*, that God would bless and preserve them, and so dispose their Hearts that they might live quietly and peaceably under them. With what Ardor and Constancy should our Addresses be made to Heaven for our Rulers and Governors, *seeing that by them we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by their Providence?* Acts xxiv. 2.

What to the first Christians was Matter of Devout and Daily Prayer, is to us the Matter of Gratulation and Praise. The Laws of our Country are in our Favour, and on our Side: We are not only permitted the Liberty of professing the Christian Religion, and of worshipping the God and Father of our Lord Jesus Christ, according to the Gospel of his Son: But we are enjoy'd and commanded thus to worship him, and encouraged to abound in all the Fruits of Righteousness. Add to all this, that our Civil Government is Just, and Mild, and Equitable, full of all Blessings and Comforts, contrived and designed to promote every good and desirable End of Life. That our King is the Defender of the Faith we profess, a Nursing-Father to the Church whereof we are Members; that it is his Care to employ his Power for the Publick Good, and the Aim of his Life to make his Subjects safe, easy, and happy. Should we not then be full of Praises and Thanksgivings to Almighty God? full

of Zeal and Affection for the Person and Family of our Gracious Sovereign, ready always to express a just Sense of the Benefits of his Administration? The only solid and unexceptionable Testimony we can give of this Temper, is to lead a Righteous and Holy Life, and to labour in our several Stations to promote Peace, Unity, and Concord. Let us not content ourselves with the personal performance of these Duties, but let us labour to possess others with the same vertuous and honest Principles, and encourage all that tends to plant or propagate them *ev'n to future Generations*. I use this Expression, to introduce the mention of Charity-Schools, which, as erected for Nurseries of Peace and Godliness, highly deserve our Notice and Care : One of them is fix'd in this Town, which I am desir'd to recommend to your Favour and Bounty. I dare say, a few Words may suffice for such an Audience as this. Charity (ye know) is rais'd to the sublimest pitch by the Christian Religion, and is in Truth the Crown and Glory of it ; and if we compare the several Kinds of Charity together, we can prefer none to that of Educating poor Children, Destitute and Friendless, who, if left to themselves, become quick Proficients in all kinds of Wickedness, and too generally Sons of Violence and Disorder, a Nuisance to the Neighbourhood, and a Burden to the Society in which they Live ; but if early Principled with Lessons of Justice and Sobriety, Modesty and Humility, Meekness and Chastity ; if carefully taught to *honour all Men, to love the Brotherhood, to fear God, and honour the King* ; may become good Christians, and good Subjects, Useful and Worthy Members of a Political Society, to the Peace and Security of which it would eminently contribute to have the lowest parts of it fill'd up with Persons of true Vertue and Goodness. And though all who pass through a Charity-School may not



not be such, it is however the Design and Purpose of them to make 'em such; a Design, which by the Blessing of God, we trust, will be in a great measure Effectual, and of which the succeeding Generation may reap the Benefit; nor can any Money be better disposed of, than that which is given for the Furtherance and Assistance of it.

All I can now say more on this Subject, and I verily believe all that I need say is, That the Charity-School of this Place, is, as I am inform'd, Large and Well-regulated; above 60 Children being kept therein, compleatly Clothed, and publickly Examined in their Schools before their Parents and Friends, every *Sunday* Evening; so that they have a great many Witnesses of the Care that is taken of them, and of their Improvement in what is Good and Useful. That the School is in the Hands of Worthy Trustees, and Maintained by Subscriptions, which being insufficient to defray the whole Charge, they are oblig'd to have recourse to the Aid of Collections, especially at these Seasons, when so many Honourable and Worthy Persons meet together, able and willing to Contribute to any Design that may be for the Honour of God, the Interests of Religion, and the Service of their King and Country. For which Purposes, I desire the Concurrence of your hearty Prayers to the Almighty, that *it would please him to protect and defend the Person of his Sacred Majesty our Sovereign Lord King GEORGE, and to prosper his Government; to insatuate the Counsels, and blast the Designs of all his Enemies; and grant him a long and happy Reign over us; to bless the Heir of his Crown and Vertues, his Royal Highness GORGE Prince of Wales, the Princesses, and their Issue, and all the Royal Family,* that there may never be wanting a Prince of this August House of the like Wisdom and Goodness with his present Majesty,

jeſty, to ſway the Sceptre of the *British Nation*; and that under their Influence and Protection, *Quiet and Peace, Godlineſs and Honesty*, may flourish together till Time ſhall be no more! Grant theſe Petitions, O Lord, for thy dear Son Jeſus Chriſt's ſake; to whom, &c. **AMEN.**

...I can now ſay more on this Subject, and I verily be-  
lieve all that I ſaid before, that the Chriſtian School of this  
Nation is as an inland Lake and Well-regulated; above  
all others being kept therein, completely Cloſed, and  
publicly ſhrouded in their Schools before their  
eyes and friends every Sunday Evening; to that they  
have a great many virtues of the Chriſtian in them  
from, and of their Improvement in what is Good and  
Uſeful. That the School is in the Hands of Worſhipful  
Truſtees, and Maintained by Subſcriptions, which being  
ſufficient to defray the whole Charge, they are oblig'd  
to have accounts to the Aid of Collections, eſpecially  
at the Feaſts, when ſo many Honourable and Worſhipful  
Persons meet together, able and willing to Contribute  
to any Benefit that may be for the Honour of God, the  
Increase of Religion, and the good of their King and  
Country. For which I hope, that the Generous  
of your happy Preſent to the Almighty, that it will  
pleaſe him to preſent and aſſeſs the Benefit of his Grace  
Moſes, our Sovereign Lord, King of Great Britain, and  
proper his Government; to ſignify the ſame, and that  
the Deſires of all his Subjects; and grant him a long and  
happy Reign over us; to which the Lord of the Crown and  
Prince, this Royal Highneſs, George Prince of Wales,  
the Prince of Wales, and all his Highneſſes, and all his  
there may never be wanting a Prince of this Auguſt Houſe  
of the Wiſdom and Goodneſs with his preſent Ma-  
jeſty.